

from the king to the humblest peasant the ghosts call for daily consideration and constant offerings, whilst the deities are only sought in case of great trials or national calamities."¹

To return, now, to the worship of dead chiefs or kings The among the Bantu tribes of Northern Rhodesia. The spirits *deacTc*? of dead chiefs had priestesses to wait upon them, who were ^{or} kings called the "wives of the departed." These were elderly *BTMuif* women who led a celibate life and swept the huts dedi- *?L^{ibes}o*; cated to the ghosts of the chiefs. The aid of these dead Rhodes: potentates was invoked in time of war and in seasons of drought, and special offerings were brought to their shrines at harvest.² Among the *Awemba*, who form the aristocracy of the country,³ when a diviner announced that a drought was caused by the spirits of dead chiefs or kings buried at Mwaruli, a bull would be sent to be sacrificed to the souls of the deceased rulers; or if the drought was severe, a human victim would be despatched, and the high priest would keep him caged in a stoutly woven fish-basket, until the preparations for the sacrifice were complete.⁴ Among the Yombe no one might eat of the first-fruits of the crops until the living chief had sacrificed a bull before the tomb of his grandfather, and had deposited pots of fresh beer and porridge, made from the first-fruits, in front of the shrine. The ground about the tomb was then carefully weeded, and the blood of the sacrificial victim sprinkled on the freshly turned up soil and on the rafters of the little hut. After thanking the ghost of his grandfather for the harvest, and begging him to partake of the first-

fruits, the chief and his train withdrew to feast on the carcase and the fresh porridge and beer at the village.⁵

When the head chief or king of the Awemba had resolved

¹ Rev. J. Koscoe, "The Bahima, a departed relatives. The power of Cow Tribe of Enkole," *Yb. 26/ of the* ghosts for good or evil was incalcul- *Royal Anthropological Institute* ^ xxxvii. able" {*The Baga-n-da* ^ p. 273). (1907) pp. 108 sq. The supreme ² C. Goulclsbury and H. Sheane, god Lugaba is no doubt the same with *The Great Plateau of Northern A'ko-* the supreme god Rugaba worshipped *desia*, p. 83. by the Bahimas in Kiziba. See ³ C. Goulclsbury and H. Sheane, above, p. 173. With regard to the *op. dt.* p. *ir.* religion of the Baganda the same ⁴ C. Goulclsbury and H. Sheane, authority tells us that "the last, and *op. ciL* p. 292. possibly the most venerated, class of ⁶ C. Gouldsbury and H. Sheane, religious objects were the ghosts of *op. dt.* pp. 294 *sy.*